

# THE REHEARSAL.

1. King *Char. I.* vilely *Aspers'd.*
2. Whence *De Foe* had his Information.
3. Of his *Dry* and *Wet Martyrdom.*
4. He thinks ther was Greater *Wrong* done to King *James 2.* than to King *Char. I.*
5. He Clears *K. Jam. 2.* from *Persecution.*
6. Yet makes him a *Tyrant*, and a *Martyr.*
7. Who was the *Martyr-maker.*
8. He makes the *Revolution* a *Conquest.*
9. And *Blacker* than the *Regicide.*
10. His *Vindication* of the Prince of *Orange*, is a perfect *Satyr* upon his *Highness.*

WEDNESDAY, February 4. 1707.

(1.) *Country-man.* **Y**our turning upon the *Review* his own *Rule* about *Suggestions* that cannot be *Prov'd* must *Mortify* him, especially that most *Malicious* and *Diabolical Suggestion* of putting the *Massacre* in *Ireland* upon *K. Char. I.* to *Blacken* his *Memory*, while the *Queen* and all the *Nation*, pursuant to the *Law* made for that purpose, do *Celebrate* him Yearly as a *Martyr*. And you have shew'd where that *Wicked Asperson* has been *Baff'd* and *Confuted*, past any Possibility of a *Reply*; which yet *Stops* not these *Tongues*, set on fire of *Hell*, to Repeat the *Calumny* over and over again, without Answering any thing to the *Defence* that is made for *Vindication* of the *Royal Martyr*. And you have shew'd this to be their *Constant Method*, no matter for *Proof*— Let *Slander* run.

(2.) *Rehearsal.* I will not come under his *Rule* of *Suggestions*, to say at which of the *Calves-Head-Festivals* he solemniz'd the *Martyrdom* of *K. Char. I.* last *Friday*. But sure I am that he is as *Guilty* of that *Blood* as any of them, that he speaks their *Language* and supports their *Cause*. And that he cou'd have from none other but such as these that *Diabolical Calumny* cast upon his late *Majesty*.

(3.) And to make this yet more *Evident* I must once more Call upon him for his *Answer* to my *Num. 80.* and *143.* of the first *Volume*, where I talk'd with him

of his *Dry* and *Wet Martyrdom*, and his making the *Dry Martyrdom* (as he calls it) of *K. Jam. II.* a Greater *Martyrdom* than the *Wet Martyrdom* of his *Father*. To this he *Promis'd* an *Answer* from Time to Time in his *Reviews*, at last he put it off to his *Grand Satyr* against *Jure Divino*, where he *Undertook* it shou'd be fully *Answer'd*. But when it came out, ther was nothing like an *Answer* to be found in it, only *Asserting* the same over again.

*Country-m.* Did he do this to *Ridicule* the *Martyrdom* of *King Char. I.* Or did he really think that *King Jam. II.* was a *Martyr*.

*Rehears.* Let him take his *Choice*. And speak out *Plainly*. He says his *Pen* is *Listed* in the *Service* of *Truth*. Then sure he will not be *Afraid* or *Asham'd* to tell his *Mind*: He is very apt to ask others their *Meaning*, and bid them *Answer Directly*. Let him now shew good *Exmple*.

(4.) *Country-m.* If he will not tell which of these two he *Means*, then you may take it *Either way*. But take it which way you will, this is *Plain*, That he thinks ther was Greater *Wrong* and *Injustice* done to *K. Jam. II.* than to *K. Char. I.* Else he cou'd no way be a Greater *Martyr* than his *Father*.

(5.) *Rehears.* Ther is something in this. For as I have shew'd *Num. 162.* of the first *Volume*, the *Reign* of *K. Jam. II.* is the only *Reign* of all before him since the *Refor-*

Reformation that Mr. De Foe Clears from Persecution. And if K. Jam. II. was no Persecutor, then he was more Hardly dealt with than his Father, if his Father was a Persecutor, as Mr. De Foe would have it; And so was a Greater Martyr than his Father.

(6.) Country-m. But in the same Review you were last upon of the 13th last Month, he calls K. Jam. II. a Tyrant. Was he a Tyrant, and yet not a Persecutor? I am neither Defending nor Accusing him. But I would have Mr. De Foe speak Consistently to himself. If Persecution be Tyranny, then according to Mr. De Foe's Account, all our Kings and Queens since the Reformation to K. William were Tyrants, except only King Jam. II. And yet he makes him the greatest Tyrant of all, and calls him in this Review a Complicated, Concerted, and well supported Tyrant.

Rehears. He might have spar'd the last of the King's being Well Supported, lest the Rest be thought of a Piece with it. But after all to make a Martyr of such a Complicated &c. Tyrant! Who now can bring Daniel and De Foe together?

(7.) But if K. Jam. II. was a Martyr, pray ask Mr. Dan. or De Foe who was the Martyr-Maker? Who was it bestow'd the Crown of Martyrdom upon him, in lieu of an Heavy Crown of Gold? This is a plain short Question. And Mr. Review who Asks so many Questions at others, is oblig'd to Answer this himself, on Pain of never being thought to speak Sense.

(8.) Country-m. He made King James II. so Terrible a Tyrant, only to shew that the Prince of Orange did not Come over hither for his Crown, because of the Improbability of the Success. For says he, p. 576. The Wisest Man in the Nation could not have Imagin'd so Compleat a Bloodless Victory could have been obtain'd over so Complicated, so long Concerted, and so Well Supported a Tyrant.

Rehears. Besides the Pretty Reason for fear of the Success, as if that were all that Hinder'd, here he makes it a Victory, and so a Conquest. For ther may be a Bloodless Victory, as well as a Dry Martyrdom. And he may Remember how a Better Man than he was Chastiz'd for setting up this Title of Conquest, tho' only in a Pastoral.

(9.) But this is what I have fully shew'd in the former Volume, That these Whiggs will have the Revolution go upon Conquest and the Deposing Point, and not upon Abdication as the Convention put it. Which Abdication the Review calls a Dry Martyrdom, and more Barbarous than the Wet Martyr-

dom of King Char. I. Thus Comparing the Revolution with the Rebellion of Fery One, and making it Blacker than the Former: And yet this Man Writes on! And thinks he Justifies the Revolution! He would fain make it a Rebellion, for that with him is Glorious!

In like manner he will not have the Prince of Orange to Succeed upon the Vacancy of the Throne, and the Abdication of his Father, as Voted in the Convention; but he makes his Highness to Conquer his Father, and gain a Victory over him. And this he thinks a Vindication of the Honour of that Prince!

(10.) Country-m. But he takes a great deal of Pains to Prove that his Highness had no Intention or Design to Dethrone his Father.

Rehears. This is doing him Injury again, as I said, to Clear a Man before he is Accus'd. For where is it said that his Highness was Capable of having any such Design? He told the World the Contrary in his Printed Declarations. And do they Pretend to Reverence his Memory who will not Believe him? Every body, Man, Woman, and Child know it full well That he Came not for the Crown, but that after the Abdication, it was Forc'd upon him for the Publick Good! So that the Labour of Mr. De Foe was Needless in this Case, Nay, it was Prejudicial to his Highness; as if any should go about to Clear him from Grievous Crimes he was never charg'd with! Sure such a one would Deserve Punishment instead of Thanks. And such a Vindicator is De Foe who in this same Review spends a long Panagirick of this upon K. William, Clear him from many things we Never heard of but in this Vindication.

Country-m. Out upon him! I'll put in my Caveat in time, That he shall be no Vindicator of Mine. It is the worst way of Abusing one! Some Mens Commendations are Affronts! and Dirty all they touch.

#### ADVERTISEMENT S.

Next week will be publish'd the Preface and Index with a General Tittle to the first Volume of Rehearsals.

THE Maxims of the Government of Venice. In an advice to the Republick; How it ought to govern it self both inwardly and outwardly, in order to perpetuate its Dominion. In which are likewise consider'd the several Interests of all the Princes of Europe, with respect to the affairs of Italy. By Father Paul, the Servite Monk, and Counsellor of State to the Republick.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In to parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in Trajan's Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.